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## AFTER DEATH WHAT?

## Evolution of the Spirit.

What Percentage of Spirit Communion  
Belongs to the Mortal

NO. III.

BY CHARLES DAWBARN

The spirit who has just escaped from his mortal body has been seen a myriad of times by clairvoyant eye. But we must remember the limitations of that very interesting faculty. Ask the sensitive to watch the escaping of, say, a Chinese mortal, and he will soon be in trouble when he tries to describe the greeting that spirit will receive from his waiting friends and relatives. The whole scene as witnessed will be described in terms as if those of his own nationality were meeting and greeting each other, altho the manners and customs of the Chinese would be very different from those of a European or American.

Yet further, if you want to hear how those Chinese spirits talk to one another and their exact words, you will not get your curiosity satisfied. I am, of course aware that as a rare experience a Chinese message to a mortal has been written on a slate, but we are seeking information as to how far the manners, customs and language of earth life would be exported into the spirit world. And we find the report of the clairvoyant couched in terms of his own experience, and national limitations. In a word, clairvoyants contradict one another just as common mortals do. When we seek their assistance because we really need it, as, for instance, to discover a lost friend, one may make a hit, but fifty will fail altogether, or completely mislead us.

Mediumship, in all its forms, on account of its woeful contradictions, is interesting only as the spirit talks and tells of earth experiences. We only stop to notice that the tales and descriptions of spirit life are merely a rehash of what the medium has seen, heard or read. The more poetical the language and ideas and idealized the descriptions of spirit life, the more fascinating becomes the narrative. But we are seeking cold facts, not fancies, and every mind trained to scientific exactness soon recognizes the impossible in most descriptions of spirit form and life.

A tremendous change has taken place. What scientists call a 'critical point' has been passed when spirit man enters upon his new life. Everything in and around him has changed. So much we know. We do not have to guess, for the earth senses are left behind. They would be useless to the spirit, for his earth life of yesterday has become his spirit life of tomorrow. The first great fact is that his atmosphere is no longer the same. We assume that he still breathes, but we know nothing of the component parts of his new atmosphere. Here he is inhaling his mixture of oxygen, nitrogen, argon etc., from which, apparently, he gains strength to exhale the poisonous carbonic acid which is left after he has extracted the nutriment from his lung food. His earth form is born, lives and dies embedded in poisons, to absorb which elaborated forms of life are necessary or he would soon die. His poison is food for another form of life. His food must, in its turn, give up its carbon etc, that others may live. So life, here, at best, a clumsy succession of poisons and antidotes thru which he wends his weary way. Any mistakes or omissions and poor man grows sick or dies. But this, so far,

is only a sort of kindergarten process for the mortal.

Science has discovered that his body only partially belongs to man in his earth life. Lots of other living beings share its possession, and live and die in its territories. There are friendly and necessary microbes; microbes that kill; and microbes that care nothing about him one way or the other. There are policemen corpuscles and a vast army of scavengers keeping man's inside clean. There are independent intelligences with, we are told, different forms of life, producing different kinds of living ferments for each organ. But all these necessary complications, and various personalities, belong to earth life and its conditions. Man's great task in earth life is to keep them all contented, or he soon suffers. So at this very first step of our investigation we see that these myriad forms of life within a man's body, as well as the poisons he manufactures and inhales out of both atmosphere and food, must all go with him to his new life if he is to be the same man we knew yesterday.

Here we must briefly consider the 'critical points', for when man dies he passes a 'critical point' which changes everything in and around him. A 'critical point' is a change so wonderful and complete that nothing but experience would deem it possible. For instance water plays a chief part in the appearance and preservation of life upon our little planet. Naturally it has been carefully studied from the time man began to strive to know something of himself and his surroundings. Yet without actual experience who could have guessed that at a certain change of temperature the water would no longer be water, but become ice, upon, or in which man would soon die. So the point at which the change takes place is called a 'critical point,' for nobody knows why this tremendous change is produced upon water. In the other direction, at another 'critical point' water becomes steam, where its properties and powers are so changed that it is destruction to man to inhale, or even to touch it. There is precisely the same raw material, yet at one side this 'critical point' it is an essential of man's life whereas on the other it becomes a mode of destruction. The steam itself soon reaches another of these 'critical points' at which it is no longer steam but gas, a totally different thing. Presently even the gas vanishes, and man the mortal can follow it no further.

We now see that nature in her processes is not logical. You cannot even guess what she will do next until you find out by experience. Within certain 'critical points' man the mortal can go to school, and learn his lesson. He will even boast him of his learning, and add certain letters to his name as marks of distinction. But suddenly he reaches a 'critical point.' His day's work is done, and nature puts her children one by one to bed. That particular point we call 'death.' As we have seen, there are lots of critical points affecting man, but this, and the other 'critical point' called 'birth' are the two changes of greatest import to the mortal.

When we are now seeking "After death—what?" the student must keep in mind that the manhood we seek, and all its surroundings, are on the other side a 'critical point' and therefore cannot be studied, or even judged by experiences on this side. Yet since all spirit return is from beyond a 'critical point' it is an attempt to bridge the chasm which divides the two states of manhood.

(Continued on Page 8.)

## SPIRIT.

## God in the Light of Nature and Love.

A Lecture Delivered at Lily Dale Camp,  
July 23, 1904, by Mr. Edward C.  
Randall, of Buffalo.

Ladies and Gentlemen:

I am asked to speak to-day on my mission work with "spirit." Reasoning from material laws it is hard to comprehend what spirit is. I am taught that it is conscious, visible thought—soul life, freed from the confines of the body, for spirit appears to spirit as material as man to man.

The day of dissolution, like the day of birth, should, and would be, if understood, one of gladness, for to both alike it means advancement, progress, greater opportunities, greater development, and the love and companionship of friends. This is what all the world is seeking; this is heaven, as I understand it,—a state of being, not a locality. But it is not afar in the sky, but here, around about us, now and always.

Out of the sunlight and into the shadow come with me now. Consider the character and dissolution of a spirit who has lived a selfish life, greedy for money, uncharitable, cold, arrogant, worshipping wealth, power, place, possessing all; never given or felt the grasp of friendship, the warmth of charity, or the sympathy of the world; living in the material heights that wealth purchased, in pride and conceit. This spirit long dwelt in the prison cells of the brain, unmindful that light, love, is an essential to the soul as to vegetable growth; released at last, stripped of its gorgeous apparel, that spirit will know nothing but darkness and desolation until, thru solitude and suffering, it craves love and sympathy, and when it comes to a realizing sense, the conscience will be quickened, and it will then know and see itself in the mirror of nature.

One such man, years after his passing, was brought to us for help. In this life he had been all that we have just described. He did not know he was out of the body. This poor spirit, accustomed to command, found himself within a wall, built of money, as it appeared to him; it was cold and dark, the chill of death and fear was in his soul; he begged for help, said he had not seen a ray of light for years, and it was cold, so cold. Cautiously, so that he would not be startled and lose the material that enabled him to speak, we explained the change they had taken, and at the suggestion of those in spirit, working with us, we told him to look again for the light; he saw just a point; it is coming, he said; it is a barren highway, without tree or life. Look again, we said. Yes, he replied. I now see sign-boards on either side as far as my eyes can reach. Can you read them? The first, only, he answered, and there are many. What does that say? He replied "Charity." Then we understood his condition, and the lesson intended, and told him to go with those who could then come, and show him the way and practice charity, that when he should come to know what was its meaning from practice he would be able to read the second sign; and so on, one by one, until the barren highway should some day lead him to eternal life.

The room in which this work was done was constructed as directed by our band; is dedicated to this work, and naught but harmony enters. In the day, the sun; so essential to life, floods it, and in the evening, when our labors begin, the curtains are

drawn and darkness fills the room; substances like clouds form and change,—evidence of gathering spirits, magnetic and electric; points of light float and fall, giving forth no lumination; then they come greeting us, and we them with words of welcome and fellowship, as in any home; usually is introduced someone advanced in the other life who speaks on some special subject, and in this manner we are taught. We may ask a lecture on any subject, and either that evening or some later one it will be given by a master mind. Such teaching, magnificent talks, such abilities I have never heard on the rostrum in this or any land. I am told by those who labor with us that we have obtained and enjoy the most perfect communication with spirit that the world has ever known; that our circle is known in that other world, and thousands are waiting to come into the vibrations there formed, and throw off material conditions that impede their progress, while our co-laborers gather those who are in a state of darkness and unconsciousness and bring them, ever waiting for right conditions to touch and quicken their mentalities, and so awaken them beyond the grave. This is our mission work.

Out of the darkness in this branch of the work a voice comes in greeting, often in bewilderment; if they have been long in spirit they know nothing of the flight of time; they grasp the thread where, to them, it was broken, and I have heard a sentence finished that was apparently started when dissolution came; the thought which was uppermost when the shadow came is the dominating thought as the awakening comes; then with gentleness and patience we guide their thoughts to the new surroundings, and slowly they realize what and where they are; a cry to those left behind goes out, coupled with regret of unfinished work; the call always comes before they are ready. It seems that this class are so material that we in like condition alone can reach them and penetrate the wall of darkness that they have unknowingly gathered about their mentalities. When this is done, and they realize what and where they are, they look about and see coming those long mourned as dead; then the joyful greetings; hand clasps hand, and many voices peal each to the other words of welcome and of courage. I have heard men seeing the face of one whom they have wronged, cry in agony and fear; have heard words of happiness as a mother clasped a long lost child; husband a wife; heard the trembling language of old age and the prattle of little children.

Knowledge comes from facts, begins where faith and ignorance end. I am told that there is no personal God in the sense that imagination has pictured, that god is life; that God is love; that God is spirit; that God is nature, and that we, a part of nature, are one with Him. If God is nature and life and love, we find Him everywhere, even in the frozen North, where the whales have their nursery, icebergs their cradles, and the magnetic needle comes to rest; in the thunder's home in the mountain tops, in the deep sea and under the many waters, in the valleys of peace, in the golden grain bowing and undulating in the summer winds, in the homes of love, in good men and women, in the words of tenderness and sympathy that crowd the speech of people. He holds dominion over the earth and all therein, over the clouds, and other worlds and constellations rolling in the ethereal regions of the concave sky, and dwells in the heart of all mankind.

## DEMONISM OF THE AGES

## All About Spirit Obsessions.

Such is the telling title of an elegantly bound, bulky volume of four hundred pages just laid upon our book-review table from Dr. Peebles. The frequent announcement of a new book from the active brain and pointed pen of this author called for these many years the 'spiritual pilgrim,' is nothing very strange; but what is rather strange, this volume dealing, not with the beautiful summerland just over there, but rather with the winterland, or the dark, en zoning spheres wherein abide the low, earth-bound, obsessing spirits.

This volume admits the fact—the positive truth—of spirit intercourse, and then deals with its psychic commercialism, its seance-promiscuity, its evil spirits, and its recorded obsessions in China, India, Japan, Judea of old, and in New England witchcraft—materializing menagerie shows and the influences of obsessing spirits in our midst today, drawing a line of demarkation between Spiritism (necromancy) and Spiritism.

This book strikes in a measure new ground, and will excite criticism and probably a sharp discussion, especially with those who contend that there are no evil spirits in the world of spirit.

Here are a few excerpts from the volume:—

"The phrase, 'disembodied spirit,' is a fiction. Spirits have cognizable forms. They are clothed, the quality of which corresponds to their conduct and aural associations on earth. Every molecule in the make-up of man has innate, inhering qualities all of its own. The soul-body, like the physical body, is partical, is afire with force."

"Who has reached the towering height of altruism? Dare the wisest state that they have attained the sublime heights of all knowledge? Can the best and noblest conscientiously say, 'I am perfect?' If not, then imperfect, undeveloped, sinful."

"Take another view of the picture. There are some 400,000,000 almond-eyed, semi-enlightened Chinese; some 250,000,000 plague-stricken, polygamy-practicing, child-marrying, superstitious people of India; 200,000,000 ignorant, scantily-clad African negroes, with cannibal tribes in the central regions; millions of naked races in Southern Asia, tribes of mice, and vermin-feeding Bushmen of Australia; snake-eating Pacific islanders; scheming, gold-clutching millionaires of America; Whitechapel murderers of London, traveling road-side tramps and thieves; night-walking, outcast men and women that infest the cities; the liars, gamblers, unprincipled tricksters, slum-saloon patrons, wild dazed, insane; criminals in jails and penitentiaries; intriguing, morally-perjured politicians;—these—all these are swept with the black, bosom-wing of death into the spirit world! They are spirits—discarnate spirits now,—but are they pure,—are they good? If so, what has made them so? Was it the last death gasp? Is death a saviour? Does dying inject, or transmit with a flash, beneficence and wisdom into a stupid African cannibal? Does death clean off the slate, making philosophers of idiots, and saints of savages? Are there no evil spirits just over the border? If not, then spirit identity is a fallacy,—a gigantic delusion."

"Are these undeveloped, evil spirits idle in spirit life? asks the doctor."

(Continued on Page 8.)









## LILY DALE NOTES.

The City of Light Assembly opens Friday, July 15th and closes Sunday, September 4, 1904.

Each Saturday during the balance of the season, there will be on sale at Buffalo, tickets to Lily Dale and return, good going Saturday on train No. 101 and returning on special train leaving Lily Dale 7:15 Sunday night, for \$1.50.

NOTWITHSTANDING THE SENSATIONAL REPORTS IN THE PAPERS, THE ASSEMBLY IS RUNNING IN GOOD SHAPE, THERE ARE IN THE VICINITY OF ONE HUNDRED GOOD MEDIUMS ON THE GROUNDS WHO ARE GIVING GOOD SATISFACTION, AND THERE IS THE USUAL ATTENDANCE. PAY NO ATTENTION TO REPORTS BUT COME AND ENJOY YOURSELVES AS USUAL.

### CAMP JOTTINGS.

Sunday again dawned bright and genial with a calm and pure atmosphere resting upon the dale. Nature seemed friendly disposed, and with the best purposes intent towards all mankind—a peace offering, for which even the most fault-finding could have been thankful and in gratitude reciprocated in kindly feeling towards those who had no fault to find, either with nature or their fellow beings.

At 9.30 precisely the first rendition of the Northwestern Orchestra, resounded pleasantly on the ear as it vibrated thru this peaceful tranquility, and gave delight to all who were at peace with nature and their conscience.

At 10.30 the auditorium bell announced opening of services, followed by several orchestral overtures suited to the occasion, when Chairman Barrett made his usual announcements prior to beginning the service program of the morning. The latter consisted of congregational singing, solo by Mr. W. J. Colville, invocation, and lecture by Miss Susie C. Clark of Cambridge, Mass. Her subject taken from Mr. Colville's "Holy City" and referring to the occasion celebrated, "Peace Day", was in harmony with nature's offering. Miss Clark is a quiet but forceful speaker, her soulful magnetism being at times very perceptibly sensed in the vibration of her thoughts, while at instances a pathos controlled her which was touching. She said everything that inspired harmony, peace and good will; and while she analyzed mental attitudes not so inclined very minutely, she also defined the good in humanity very beautifully and opened a flowery path for all to travel with ease. She led her hearers from the realms of purity into harmony and towards that peace which symbolizes heaven on earth. Mr. Colville closed the services with an improvised poem on Peace, Love and Truth, weaving the three thoughts into one beautiful wreath that left a peaceful influence on the surrounding atmosphere, and its like on those who had come to listen and learn.

In the afternoon Mr. Colville lectured on Peace, the subject of the day, and pointed out that while the world began in strife, its aim is the antithesis—man's struggle being to come into harmony with nature, but it must be attained thru harmony with his mortal brethren; and the sooner they come together the sooner universal peace will be assured. In time of war, said he, prepare for peace, as war is on now, and enough of it.—In connection with the services Miss Regina Adams and Mr. Lillie rendered vocal solos—Miss Adams singing with flute obligato, which speaks for itself in commendation.

After these services Leo Bambam gave a public seance at the auditorium. A committee was appointed to examine the cabinet, sew up the medium and exclude all possibility of deception or trickery. While a soft piano rendition was soothing the medium and making the conditions, hands protruded from all parts of the cabinet, far from the medium's reach, even were he unfastened. This was followed by the materializing of fresh carnations and roses, that sent their odor across the hall. Then a number of musical instruments were passed in and played upon; and finally a typewriter was

placed in the cabinet and a number of messages ticked off, which were handed out from the top and presented to those who recognized their various endorsements.

In the evening of this glorious day of peace—undisturbed by anything which could mar its tranquility—Prof. J. Clegg Wright delivered a lecture on the "Social, Political and Reformatory condition of the Times, Viewed from a Spiritual Standpoint." The speaker was not only interesting thruout, but at times very amusing in the presentation of truths by contrast with its errors, its blunders and its follies. He showed that people, while looking at the narrow political issues at stake, were overlooking the problems that are to make or unmake them in the future. Strikes, riots, panics, dissention and wars are the results of this narrowness of vision; and it thus behooves Spiritualists to sound the warning or create higher issues for the political world to operate with. Just as they once introduced the abolition principle, they can introduce others now. They have but to forget sectionalism and partizanship in social and political affairs, and their minds will open to these higher issues. A repetition of such talks from Mr. Wright was quite extensively suggested.

On Sunday night, as on the two previous Sundays, a welcome shower of rain came to lay the dust for the beginning of the new week—Monday. It has become a question whether the camp management is arranging its work to suit the rain, or whether the rain is holding back to suit our management; Thus:

Monday dawned bright and sparkling, and everybody was satisfied with everything. In the forenoon of that day Prof. W. M. Lockwood held a class lecture; in the afternoon there was a conference, and in the evening the usual old folks dance at the auditorium.

Tuesday morning opened with class lecture at the auditorium, while the afternoon was devoted to regular services—Miss Susie Clark being the speaker. But prior to delivery of the lecture Chairman Barrett announced the passing away of Mrs. Ada Davis; requested a silent prayer and wave of sympathy for the departed with a God speed, in her behalf, which was bestowed, and during which a calmness could be sensed that probably reflected the spiritual condition of the arisen one.—Miss Clark's subject was "Man Know Thyself." She said the ancients had two systems of self-knowledge—one for the body and one for the soul—but the moderns seem to have forgotten about the latter; and if the world of Christians were to put half the effort trying to save the soul to trying to find it, much truth would be known yet hidden. She also showed that beside the ordinary discords in humanity, envy, jealousy and selfishness were detrimental to health, and that gentle and benevolent emotions were becoming necessary for self-preservation and longevity. That is, man must think healthy to be healthy. But in connection with knowing self, she cautioned, we must be true to self as well.

Among the arrivals to this date were Mr. and Mrs. J. B. Harris, of Niagara Falls, N. Y., Del Herick, of Michigan, Mrs. McHale, Buffalo, Mrs. A. H. Gerlach, Belle Valley, Pa., Mr. and Mrs. E. Curtis, Marion, N. Y., and F. E. McKinley and wife of Cleveland, O.

Wednesday afternoon Mrs. R. S. Lillie again lectured to a large audience, and Miss Edna Grant again favored with her sweet voice, singing, "Star of the East." Mrs. Lillie's subject was, "What of it?" In the same she reviewed Spiritualism in all its transcendentalism and made the question, "What of it?" seem rather an unanswerable one by the common mind. Then she held up the duties of Spiritualists in face of this, which was consented to by applause—among them to stand by their medium and let their light shine unceasingly. Where prejudice existed, let them so live as to overcome it by precept and example. Where questioned as to their public building, let them reply that they had other and better work to do than build temples. Their work was for the inner, not the outer man. And by spiritualizing their own lives they too would make Spiritualism what they desired it to be. She closed her services with the usual poetical improvisation.

Thursday afternoon Chas Brodie Patterson lectured on "Mental Healing." Among other things he said

that simply to think well to become so, was not all the essential, it being also necessary to do well—to have kind feelings in connection with the thought. Kind feelings give color and tone to thought. In feeling also rests the influence needed to give the thought potency. In the treatment of patients therefore feeling was more essential than thought; and without sympathy manifesting there could be no cure. Furthermore, that through kindly feelings man comes in touch with the vital condition of life, which in itself is healing, and may be applied for self-cure. Thought and feeling thus should harmonize for good, and what we think for others we think for ourselves—good or evil—this constituting a law which reciprocates in its kind; we thus hold our life in our own hands to make it wholesome or diseased. For beneficent results we should unite love with wisdom; for it is not what we think that perfects us, but what we live—good thoughts converted into acts.

In the evening of this day the Willing Workers conducted a bazar at the auditorium, which, with other attractions, drew an interested audience to their temporary headquarters. As a new feature a gypsy tent was erected, while Miss Chrissie Bartle, as gypsy-queen, told fortunes therein. But with her keen psychic sense undoubtedly she told truths not in the calendar of guesswork.

The same evening Mrs. Barr and Mrs. Klipfel gave a seance for the benefit of truth seekers. Some 20 persons were gathered together, and at the first part—which constituted a cabinet-seance with the medium outside and writing pads inside—nearly all got messages, each being in a different handwriting; and one of the signatures being compared with that on a letter, proved the identification of the spirit besides the phenomenon of manifesting. The second part of the seance was for materializing thru Mrs. Klipfel, who, after being robed in dark by a committee of ladies entered the cabinet and was immediately entranced. About as many spirits showed themselves as there were mortals present; while their various sizes and costumes intimated that Mrs. Klipfel, though having sat but 6 months for materialization, is destined to become one of the best in the land.

C. B. Nichols also recently held a materializing seance to which a representative of THE SUNFLOWER was honored with an invitation. Sufficient evidence was gathered by all present to pronounce Mr. Nichols a fine medium and an able representative of Spiritualism. At another such seance together with Mrs. Pemberton in the cabinet and only four persons present including the writer, some 35 spirits manifested, four together on several occasions, while a fifth was winding up the music-box on the floor near the feet of the medium, who was lying prostrate on the floor, with Mrs. Pemberton in the chair. One spirit came to the writer, who had come to him thru four other mediums in four different cities, giving her name correctly and otherwise identifying herself. Mr. Nichols has a great future before him.

Friday afternoon Mrs. Helen Campbell lectured on Education—one of the most important subjects now before the American people. She pointed to the errors in our school system as one of too much method—one which benumbs the natural faculties of the child instead of brightening them up and making school duties a pleasure. If a child cannot reason on what it is being taught as it proceeds there is a screw loose somewhere, she said, which elicited applause as a well said truism. Furthermore, that our school system is like our politics and everything American; namely: To do the utmost in the shortest space of time. Mental food cannot be digested in a rush. The child should be studied before taught; a new curriculum instituted, and a general reform administered in educational matters. The present seems to be injured by a narrow commercialism, and a new school issue for the benefit of our children is becoming a necessity.

Friday evening ended the day with an entertainment given at the auditorium by the talent of the camp. Among the participants who volunteered their services for music, song and recitation were Mrs. George Tillinghast Johnson, Mrs. E. T. Pumphrey, Mrs. Van Tassel, Mr. and Mrs. Lillie, Miss L. M. Shattuck, Miss Edna Grant and Miss Munn. At the close of the musical program

a number of mediums donated their services to the good work, and everybody went away happy.

Saturday afternoon Mr. Chas. B. Patterson again lectured—as usual on the higher thought and interestingly—Saturday evening closed the week's program with a dance.

### FIRE ENGINE.

The effort to raise money to secure a fire engine has progressed so far that a hand-brake, village fire engine, 15 feet of suction hose, 500 feet of discharge hose, nozzles and strainer, has been purchased. This makes the foundation for a first class fire protection and should have the support of every property owner and everyone interested in Lily Dale. Cottage owners who have not been seen, should send from \$1 to \$5 to W. H. Bach, who has the fund in charge. The total amount necessary is about \$325.00. Don't wait a minute; but as soon as you read this, if you own a cottage or would dislike to see a disastrous fire here, send something to help pay for this outfit.

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Self-centred men and women are they whose heart-consciousness is more active than brain-consciousness.

What a man thinks he feels; and who can recognize that feeling, can also estimate his average thought.

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### BOOKS.

Any book noticed in these columns can be had at this office on receipt of price.

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# METAPHYSICAL.

Conducted by EVIE P. BACH.

## WHO IS GREAT.

He who has risen from a low estate  
By heeding conscience and wise rea-  
son's voice,  
To that high plane of moral rectitude  
Where right is done and loved for its  
own sake  
Who ever strives to fully realize  
The high ideal of what a man should  
be,  
Not for reward or from a slavish fear,  
Is truly great.

J. C. WATKINS.

## THE BOUNDARY LINE BETWEEN SPIRIT AND MATTER.

In a work called *The "Widow's Mite and Other Psychic Phenomena,"* the author, Isaac K. Funk, D. D. L. L. D., states as his purpose to give greater currency to psychic phenomena and thus to "assist a little in rallying to the Society for Psychic Research the help needed." The help asked for is that which can be derived only from the trained scientist, and the author's belief seems to be that the already verified facts are sufficient to justify competent scientists to attempt the task of generalization. He asserts that as the result of the accumulation of physical facts and thousands of well verified psychic facts the margin dividing spirit and matter is constantly narrowing. Thus:

"Many steps in the last few years have been taken upward toward the boundary line that separates the spirit from matter. The phonograph that photographs the voice, the long distance telephone which enables us to hear the voice of a friend tho the ocean intervenes, the wireless telegraph which by waves of ether is a prophecy of conversation with the inhabitants on other planets, the x-ray giving us power to look thru solids, the kinetoscope that helps us to see events of the past in action—where is the end? Lord Kelvin has discovered that an atom of matter and an atom of ether may occupy the same space at the same time, and that an electron is so small that it will take one hundred thousand of them to make an atom; and Sir William Crookes tells us that there is such stupendous energy in the radiations of radium, the newly discovered element, that a few grains of it would suffice to lift the entire English navy two miles.

"It is in this 'new day' much easier to believe that there in an inner universe, that this inner universe is a stupendous vitalizing force thru which run streams of individuality, and that he who fully believes has the intelligence and power and goodness of this universe to draw on—the inner universe a network of psychic nerves, touch one, touch all. Thought and feeling vibrate everywhere. No man lives to himself, nor thinks to himself: as waves of light are darting everywhere across the ocean of light-ether and nowhere get confused, each object standing out clearly revealed, so in that greater and far more refined ocean of thought ether each thought is clear, distinct to the receiver-mind which is attuned to the transmitter-mind. We now know that we occupy but a minute corner of the universe, and that there easily may be a thousand laws and a thousand forces of which we never dreamed. In infinite space there is room for many, many things."

"What if it be true," asks the author "that we are breaking thru into the next stage of evolution?" If that be true, he continues, we ought not to expect to find it a simple world, but one vastly more complex than this. The difficulties of men in breaking into the intellectual world have not disappeared even after thousands of years of effort to gain the mastery of our reasoning faculties. "If the next stage of evolution is the mastery of faculties by which we shall be able to commune consciously with the spirit world, is it unreasonable to believe that the mastery of these higher faculties will prove a more complicated and difficult task than has proved the mastery of the reasoning faculties?" Such a reflection, he thinks, will make us tolerant of the many blunders of honest effort at the very inception of the new order.

All attempts at intelligent solution of the tens of thousands of psychic phenomena, says the author, now seem to lie in two directions—namely:

"1. The subjective mind—variously called unconscious mind, subliminal self, subnormal self, etc.

"2. Spiritualism. By this is meant the theory that refers the explanation to intelligence outside of men living in the flesh, sometimes called extramundane intelligences. The advocates of this theory make the term cover good angels and bad angels, intelligences from any other part of the physical universe, and from human beings who previously existed in the flesh.

"Formerly it was a very simple question when any psychic phenomena were encountered. They were considered the results of coincidence, or of fraud, or of spirits. Now, when we succeed in eliminating coincidence and fraud, we reach only the threshold of the difficulty.

"Immense progress has been made by the Society for Physical Research and other psychologists in the exploration of the subjective mind. Marvels upon marvels have been revealed, with hints often of a far greater domain to be explored—a domain so great and marvelous as to make us stand still with amazement. It is easy to understand why Gladstone said, when accepting honorary membership in the Society for Physical Research, speaking of the work of the society:

"It is the most important work which is being done in the world—by far the most important." It appears that the conscious mind is only a small segment of our spirit selves; the greater part of the mind or soul is below the threshold of consciousness. As the solar spectrum reveals only a fragment of the forces in light—other forces are above the rays that make ultra-violet, and others below that make ultra-red, as all the heat waves, the chemical waves the Hertzian waves—so our spirit or mind spectrum as revealed in consciousness is limited. Who can tell how far below or above consciousness extend the powers of the soul?"

Turning to the second alternative presented in explanation of phenomena, Dr. Funk says: "Spiritualism, so far as I have seen is a great blundering attempt to utilize a colossal new force or rather a world of new forces." He does not go to the extent of giving credence to the conclusion of Frederick Myers that, "after deducting all that is fraudulent and misleading in spiritualistic phenomena, and attributing all possible to subjective faculties, there still remains sufficient to justify sure belief in actual communication with discarnate spirits." He does, however express his willingness to reconcile himself to the spirit hypothesis "thru thinking that we are entering a psychic field of investigation that is marvelously complex, and that what we are getting now is the babble of babes, not because of the lack of ability of spirits but of the lack of ability on both the earth side and the spirit side to handle the forces that make communication possible." If any one should demonstrate the practicability of intramundane communication, he "will go down into history as a far greater discoverer than Columbus, than Newton, than Morse, than Marconi—yes, than all combined." In looking to science to attempt the solution, he says:

"Science should move in this matter with great deliberation, but move. The subject is worthy of it. The phenomena should be subjected to the most severe critical tests, put thru the furnace heated seven times, of critical investigation—this by that class of scientists who have learned to do accurate thinking, accurate work along the lines of modern psychology. Scientists can never recall too frequently the fact that all beliefs, in their early history were contradictory and ran wild! Astronomy ran to astrology, chemistry to alchemy and many other

chimeras, hypnotism to every sort of humbuggery. Healing by suggestion is still in its chaotic, crazy-quilt state. It is just what we might expect of Spiritualism, if it be true, and that it also must pass its crazy-quilt period."—Literary Digest.

## Behind the Screen.

The true sensitive is like a compass-needle qualified with intelligence. As a vibration touches him he knows its nature, or the governing influence of the individual who sends it forth. In some it incites a taste, desire, feeling or emotion of the characteristic vibrating. In the first instance it indicates that the sensitive still has of the same; in the latter that he is positive to them.

The first conscious impulse that touches the sensitive upon hearing a voice, feeling a disturbance caused by a person's movements, whether walking, hammering, chopping wood or ringing a bell, often betrays the individual's most active life-force, whether positive or negative, good or evil. But it must be caught at the moment of impact to judge correctly.

Thought as well as action may be brutal. The timidity expressed by a child in the presence of some persons betrays the former. Adults sense it as oppressiveness, perturbation, or repugnance.

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## Intelligence in Nature.

Mr. Samuel Bludgett wants to know "what causes the different structures of the world?" If we were to ask him what causes the different structures in the domain of man, he would answer, intelligence, because all forms have a specific adaptation to a specific end. Reason cannot give any other answer in regard to the structural forms in nature, without stultifying itself. It is a natural revelation that the principle of every structural arrangement resides in matter and that it is an inseparable property of it. Wherever any structural work is being done, the material, the architect and the builder have to be present, hence we are justified in saying that there resides in the material universe—not outside or back of it—a principle which causes all of the different structures that we see. In the case of building in the human domain, the architect and the builder are outside of the material which they use; and they use material which has been severed from the great universal mass. The structural forms of nature are evolved by a subtle principle that works within organisms and environments, intelligently adjusting one to the other to bring about the result intended. When a man builds a house, he hauls the material to the place of erection and he has to go there himself. In nature, the builder and the material are a unit and always on the spot

where the structures are evolved and the conditions are made for the forms whatever they are to be. This is corroboration of the statement that the principle of every change and of every structural arrangement resides in matter.—JOHN MADDOCK, in I. M. Beacon.

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## Prophetic.

A feeling of anxiety or misgiving haunting ones consciousness may be correlated to a falling barometer. There is a cause upon us for some trouble or a calamity impending, mild or severe comparative to the sense of pain or suffering—say discontent—accompanying the influence. The reverse, joy or hopefulness, indicates a rising barometer in our cause, and something cheering, pleasant or gratifying may be looked for.

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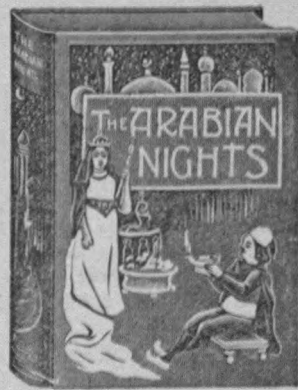
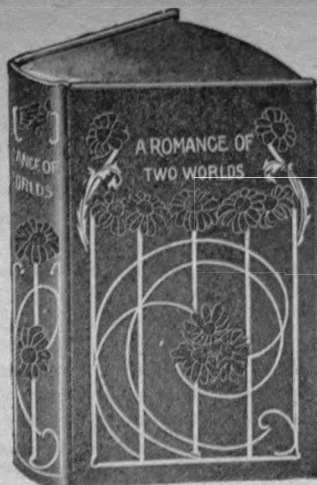
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## Religion in the Absolute, and "A" Religion.

J. P. COOKE.

Years ago, at the close of a grand series of "Revivals," a thoughtful man said—"If any one should ask me what religion was I should reply: It is the universal nuisance. "What did he mean?"—not that he was sick of Theology or tired and disgusted with the endless discussion of external and trifling questions, weary of the substitution of unreal things for real. He meant that its implications were obnoxious.—The Sundays it wasted, the Bibles that were worshiped are consequently not read. Priests who encouraged the superstition respecting a gulf betwixt human and divine things which they and they alone had the power to bridge; priests who practically denied the soundness of healthy normal virtues, in favor of a scheme of atonement.

From time to time there have been reformers in every religion who have stood against all symbols and rituals, forms and ceremonies, as such, because they saw their harmfulness. The more the people become buried in and under such forms the less living belief have they in the soundness of natural virtue in the tone of the Ethical life.

Mankind wants something concrete to hold on to to attach sensuous ideas to, to attract and hold their thought forms in the mind.

Some of the great religions try to do away with rituals; notably the Mohammedans and some of the modern sects of the Protestants.

The Mohammedan thinks that every form, image, ritual or ceremony used by Non-Mohammedans is sinful. But what is kissing the Black stone, the Kaba or the pilgrimage to Mecca—or the kneeling in prayer toward the Kaba? Are these not forms.

The belief in the supernatural virtues of the waters from the well of Zimzim—Is not this a superstition?

With the Protestants—A church as such is sacred. It is far more holy than a school house—the real use and blessing may daily flow from the use of the school house. To them the image of the Cross takes the place of the image of the saint with the Catholic. A Catholic boy will hardly dare to go in swimming without a scapula. They hold to these forms for the sake of the thing signified.

Yet it is true we are struggling to get to the thing signified, to get beyond the material to the spiritual. The idea—the spirit beyond the form is the true goal, not matter.

The universe itself is a volume of outer symbols—without meaning or coherence if we entirely ignore the spirit within. The mind and animating life beyond it.

That glorious Teacher Vivikandana, says well: If anyone says that symbols and rituals and forms are to be kept forever—that man is wrong; but if he says that these symbols and rituals are a help to the growth of the soul, when it is low and sunk in the outer senses and depends on concrete images, he is right. A child must learn the alphabet by its own law and later he can use it in reading its various combinations in words. He could not know printed words if he did not know the elements, the letters.

It may be a good thing to be born or reared in a church—but a bad thing to die in a church. The living developing soul, should graduate of the school of religious forms and rituals.

Why do we venerate this wondrous Universe with all its colors and forms and shapes? He who thinks and says he is the body—or that his body in himself, is a born idolator. We are all spirits, spirits that have no form or shape, that are infinite and we are not matter. Our consciousness is of spirit not of matter. Anyone who thinks of himself as a material body only, or who cannot grasp the abstract—cannot think of himself as he is—he is an idolator. And yet how people fight with each other about idolatry. Each say his idol is all right and the other's idol is all wrong.

First of all we must get out of these silly sense-bound notions, we must get beyond the tedious prattle of men, who think religion is a mere frothy mass of words or a system of doctrines. To whom, religion is a mere matter of a little intellectual

assent here, or of dissent there, to whom religion is only believing in certain words or ceremonies taught by their own priests, to which they hold because they have been born and bred in them. We must get beyond these to the principles of truth, natural truth.

Look at humanity as one vast crop of souls slowly coming upward towards the living light—the sun of spiritual Being. This wonderful crop of intelligences, which is slowly unfolding itself to that wonderful truth which is called God—or spirit or by a hundred other names. And we must remember that the first movements towards this light, is and always must be thru matter, thru the outer form or crust—thru the opposite or "otherness" of spirit, which we call matter. For all things become known by opposites. By polarity or the opposition of positive and negative.

Look abroad and in this world we have a large and elegant assortment of "religions." We have them by the hundred. But we have little of true religion—of absolute religion.

What is this "absolute" brand of religion?—It is the soul's perception of inner truth. "It is man's effort to perfect himself." To find the parent of his inner, his best being. This effort after perfection needs explanation and meditation to reach its depths.

It makes us think of people as working themselves up in a painful way, to unnatural attainments. It suggests great effort. It is apt to call up the recollection of the young hero who climbed a freezing mountain peak, shouting "Excelsior," and perishing at last in the snow—even then his soul went "marching on."

"Then in the twilight cold and gray, Lifeless, but beautiful, he lay, And from the sky, serene and fair, A voice fell, like a falling star, Excelsior."

All men and women should make effort after perfection. Few people really do make efforts after it; few can; few are impelled to. They think it cold, uncongenial. If the pursuit of the "ideal" is to take them away from their warm, cozy associations they do not want it.

It will be time enough for perfection when they reach a sublimated state of existence, here they prefer to be imperfect, like the rest. They do not think about building the foundation of their heaven on earth.

Affection, sympathy, fellowship in joy and sorrow and weakness is mortality's privilege not its curse, and if the "ideal" demands the sacrifice of that, they will forego such religion. But absolute religion seeks to perfect every department of the spiritual man.

Absolute religion is the vital relation of the part to the whole. It is love enfolding on every plane of being. Can anything be simpler or be more rational? Dogma has nothing to do with it. Suppose the absurdity of a father unable to love his wife and children because he cannot satisfy himself about Darwin's hypothesis? Or fancy a patriot unable to serve his country because he has doubts about the nebula theory, or the pre-historic origin of the red man. Imagine a philanthropist unable to love mankind because he cannot be certain of the truth of the garden of Eden.

It would be as reasonable as to say that to love justice, equity, purity, one must settle whether or not the supreme mind is simple or threefold. Religion really has nothing to do with these things. It is the vital relation of the part to the whole, be it conceived as larger or smaller. It is the birth of the love and gratitude of the soul, for the power, the being, the goodness that has created and blessed it. It is the love of the finite soul for the Infinite Goodness.

### Sympathy Cures.

That sympathy is an alleviator of pain is exemplified by both animal and human life towards their loved ones, when the sign of distress or the cry of suffering is given—the animal instinctively, the mother intelligently. Half the cure in sickness is good nursing—sympathy practically applied. Thus all suffering may be relieved by sympathy or love; and he who possesses love, may become his own physician.

One who needs flattery or any other mental stimulant to be kept in good humor or inspired to benevolence, is still a long way from the sphere of love.

### Psycho-Satyrisms.

A blank-page eloquence is the silence of envy.

Place the crown of conceit upon the head of ignorance and we have intolerance.

When nature created men with such shortsighted holiness as to overlook their cook while seeing wrong in Sunday labor it forgot to create a Sunday appetite.

When pride rejects a truth, behold a human estrich burying its head in the sand.

The first use a man finds for a newly-discovered gift or talent often betrays his true character. So beware of the man who endeavors to convert truths into dollars.

Conceit is a good thing to have where there is a lack of genius, for it sometimes poses as such and makes the possessor happy.

Inspiration touching a vain-glorious mentality is like water dripping into a hot and greasy frying pan.

Self-conceit chokes down its best thoughts bringing forth the fumes instead.

Ridicule generally shows up the fool at the other end.

The purchase of a diploma does not convey the knowledge it represents to the purchaser.

Too much revision destroys originality, while no kind of perfectibility can destroy the fault-finders disdain.

Even a truth ridden to death on a "hobby" may rise again.

### Immortality and Youth.

Immortality must be earned. Heavens must be built while on earth. Not by the mumbling of formulas and adherence to traditional creeds, not by long prayers for God to do our work for us, but by our continual application of the God-given qualities which lie within us—love, will, self-control, helpfulness and hope. There are the qualities which produce heaven on earth and in the realms beyond. They do not depend upon youth for their vitality. But youth depends upon them. While they last youth lasts. Every day I hear men and women of middle age sighing for the illusions of youth.

Keep the emotions alive with sympathy, keep the ambitions alive with hope, keep the activities alive with purpose, and the seemingly close boundaries of youth recede as we journey onward, and lo! before we reach the border we are face to face with the other shore, where life begins over again under new and higher conditions—new and higher conditions if we have sought for them here—for only as we have builded by our desires and thoughts and efforts in this graded school of earth life will we be able to find better surroundings on the other side.

ELLA WHEELER WILCOX.

### Reading Influences.

When the name of a person creates an emotion in your interior, analyze it. If you sense that "Tired feeling" it betrays lack of energy or a passion, which is responsible for it. If it animates or engenders joy, it tells of the reverse. In like manner advice or suggestions may be analyzed. If they repel or weary they are not available. If they touch you positively—that is with animation or delight—you can entertain them as worthy of consideration. All words that represent something in the world have like influences, and by noting the impulse connected with them, one can understand their true condition.

### Telepathy.

If telepathy between mortal minds be true, why not between mortal and immortal mind. If the identity of one can be established, why not of the other? And if the latter, and it is not what it represents to be, what is it worth? If its effects be true, the cause must be. And if the cause be true, is it not worth all it represents to be, including its identifications, which prove immortality to be a fact.

If our food has something to do with our temper may not the aphorism used by those who refuse sugar "I'm sweet enough", be a truism?—That the cat loves milk to allay its angry feeling is believed. Then may not those who love sweets feel in that a need to soothe an opposite temperament?

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## The Greenbacker at the Assembly.

WELL, here I have been at the camp all the time and I have been too busy to write a letter to my friends. What a time we are having I do declare. There is so much going on all the time I don't know what to attend to next. There's lots of mediums here and they all seem to be doing pretty good work too. They did get a little scare last Sunday but my advice to them is go right on hopping. I am a great fellow to keep hopping. When you sit still it makes you feel lousy.

We have lots of fun here. I take in all the seances and know what is going on in the Auditorium all the time. Now it makes me laugh sometimes to listen to the remarks made. Do you know that when I hear them talk around the grounds and then see how they jolly each other on the platform it makes me wonder how and where the exercise of the teaching comes in. Did you ever stop to think how much easier it is to tell the other fellow how to do than it is to do it yourself?

I listened to Henry Frank. I liked him too; but I wondered what ground he stood on. Does he believe death ends all? or does he think that somewhere in the great pond beyond there is a place for us greenbackers to swim? I hope he comes back for I want to ask him that question. I think there's lots of brains tied up in that little body, and I agree with him pretty well on truth; but I really do get all mixed up.

There's my friends Prof. Lockwood and J. Clegg Wright. When I listen to them I wonder where the world is anyhow. Here's Lockwood tells all is molecular motion and the world is made up of a lot of things like little frog's eggs, and everything moves by molecular motion. There is nothing but matter and force. Then the next day Wright tells us that that there is a spirit back of all of this and works a little creation racket on us and finally drops over on to the reincarnation side of the pool, while Lockwood tells that when he dies that is the end of his coming back to this earth. In fact, he is like one of my brothers who has been been caught by a Frenchman. He loses the active end of himself so far as this world is concerned. I have never had time to look the matter up any, but I really wonder if there is a frog heaven and if there will be a chance for Frenchmen to hunt us, and how a spirit frog would look after it lost its legs? Wouldn't it look queer in a materializing seance!

They have lots of fun out at the woods meeting. There everybody has a chance and when it comes to that pow-wow they have been holding out south of the grounds—well, a frog pond in the spring is the stillness of night compared to it. But out at the Forest Temple there are lots of good things and the people have a chance to learn what each one thinks of any question. I want to know when they have their corn roast so I can join the band of jollifiers. So please report to me at THE SUNFLOWER office. A letter addressed to A. Greenback, Sunflower Office, Lily Dale will always be forwarded to me by the obliging editors.

Don't they have big times at the dances. The floor is full all the time. This week they have the Woman's Day dance and I suppose the dear women will try to be men on that day. I'll bet they will show the boys just how they ought to do it and the boys had better look out for you see this is leap year and a combination of leap year and woman's day may be an inspiration to them. Of course you can promise to be a brother to them; but that would hardly be fair. You had better be coy and bashful and try to avoid any complications when the day comes.

I see a lot of my friends here and I am glad to know they can come; but it makes me a little sad when I think of those who can only come on our slates or thru the message mediums of different classes. They will all lend their influence and do all they can even tho they do not come as strong as they might under different conditions. We think of them and welcome them to the camp.

I would like to have some of the astrologers tell us why we had so many deaths on the grounds and of those connected with the camp one day recently. Wouldn't it make interesting reading? It is strange

that such things happen. I wonder what makes it?

Well, I must close for this time. The editor may rule me out but if he does I won't get mad but will write again. The camp is booming. Hurrah for Lily Dale, is the sentiment of

A. GREENBACK.

## HEREDITY.

Much has been said during the past few years of the influence of heredity and its effects upon the races, while on general points the people seem to agree, there is a long distance between the two extremes of opinion in the aggregate. A practical example like the following comes very apropos.

## "AN EXCHANGE OF RACE."

(From Youths Companion.)

Dr. Carlos Montezuma, a graduate of the University of Illinois and of Chicago Medical College, is a full blood Apache Indian. He was captured in early childhood by Indians of another tribe, and sold by his captors to a white man who gave him an education. In a recent address before a men's club in Chicago, he said that environment is a far more potent force than heredity in making men, and to illustrate his point told the following story:

"Three years ago I visited Fort Apache Indian School, Arizona. I had to have an interpreter to talk with my own people, who came to see the 'white Indian.' One morning while talking thru the interpreter, with a group of Apaches, my attention was caught by the queer appearance of a man approaching us.

"Who is that Indian?" I asked the interpreter, indicating the approaching man.

"That's Mickey."

"Mickey! He must be an Irishman."

"He is," said the interpreter. "He has rich relatives somewhere in Indiana, and they have written often for him to come back to them. But he was captured by the Apaches over thirty years ago, and has been living here ever since, and don't want to go back to the whites."

"In a flash my mind went back to my childhood, when I lived here. I remembered Mickey as a boy of whom the Indians were fond on account of his red hair. I spoke of my recollection, and the interpreter said, 'That is the same boy.'"

"Mickey came up and shook hands with me. I expected a white man's salutation of 'How do you do?' But he gave a grunt. And then he sat down on the ground. We looked upon each other with mutual curiosity. His long gray hair hung about his shoulders, his face was painted in Indian fashion; he had a band about his head, a string of beads round his neck and a highly colored shawl round his waist. He wore Indian leggings and moccasins, and was more filthy and tattered than the Indian Indians. When he spoke to me it was thru the interpreter, for he had entirely forgotten his mother tongue.

"And I—well, I stood there with not a single characteristic in common with my own people. I, too, had forgotten my native tongue. I was more conventionally and better dressed than the white men there, and my ways, thoughts and characteristics were those of a white man."

"In one generation a white man had turned Indian, and an Indian had turned white man, under the influence of environment."

Doctor Montezuma's story, had it come earlier, might well have been the germ of Mr. Kipling's story of "Nagay Doola," the Irishman who became an "Indian Indian" in the land of the Hindus.

The writer has always contended that environment has more to do with making the character of an individual than anything connected with his birth or parentage—unless it is the planetary conditions prevailing at the time of birth.

Conditions—chance if we can consistently admit of such a thing in a world that appears to be under the domain of law—make us what we are. Born in Christian countries we are nominally Christians while had the whirl of fate's wheel sent us on this earth in China we would have been Confucians, in Japan we would have been Shintoists, etc.

It is possible to trace thru ances-

try until we can find someone who has a tendency in any direction and thus prove a theory of heredity if we so desire; but the old saying "Like father, like son," is not true in a large proportion of cases. My father had no mechanical ingenuity. I never knew him to do a job of tinkering, putting up a shelf, making any little article he wished to use, etc. In fact, he could hardly saw a board off square, while I can handle any kind of machinery, make anything I attempt, if I stick to it. He was methodical, orderly, exact in every detail, while but one of his five sons resembles him in that way. One brother and one sister resembled him in that way, the others in the family did not. Why is this if heredity follows?

Nature is a queer combination. She works in the ways of mystery and it is doubtful if the curtain to the mystery will ever be withdrawn. In the meantime, there is food for thought in this article from the Youths Companion. If an Indian could change into the tendencies of the White and the Irishman into the Indian, in one generation, it explodes many theories. The records of the "wolf children" prove savagery the natural condition of humanity.

W. H. BACH.

The Power of Mind Over Matter.  
Marvelous Stories From Tibet.

In a recent number of Buddhism, a writer makes some astounding statements as to the power possessed by the Lamas of Tibet over material objects. Travelers relate, he says that they have found in Cochinchina, not merely table turners but men who by the effort of their will alone, could propell heavy barges along the shore; and the Jesuit missionaries who have penetrated into the interior of Tibet assure us that the Lamas possess the secret of making tables not only turn, but actually fly thru space. A Russian explorer, who witnessed this marvellous feat, says that it is generally performed with a view of aiding the Lama in specifying the perpetrator of a theft or murder regarding whom he has been appealed to by those most interested in the detection of the culprit.

On the appointed day the Lama seats himself on the ground before a small square table on which he lays his hand, while he reads in a low, monotonous tone from a Tibetan book. At the end of half an hour he rises and lifting his hand from the table, extends his arm across it, and keeps his hand in the same position in which he had rested on the table, which in a few minutes is seen to rise, following the motion of the hand as he gently raises it, until it has reached the level of the eyes. The Lama then begins to move, on which the table is observed to commence a rotatory motion, the speed of which is increased until it appears difficult for him to follow it, even at a running pace. The table in the meanwhile after having followed various directions, begins to oscillate, and soon falls. According to the testimony of the people in the district the table generally inclines toward one direction more than any other, and thus indicates the point of the compass towards which the search must be conducted.

The Russian to whom, we are indebted for this account, says that he was four times a witness to this extraordinary exhibition, which was pronounced a failure on the three first occasions by the Lama, who declared that the stolen property, concerning which he had been consulted could not be recovered. On the last trial, however, the table, after making rapid series of gyrations thru the air fell at a spot where the most careful search failed to bring to light the lost property. On the following day suspicion was excited by the fact that a man living in the direction indicated has killed himself, and on searching his hut the stolen things were found. The most careful examination of the table employed failed to show any connecting medium in the way of a concealed wire or string between it and the officiating Lama.

## Forbearance.

Irritability is not cured by its like. It is selfish to demand from others to be sweet-tempered in order to soothe our ruffled nature—be it child, servant, husband or wife. We are often the cause of others' irritability, for our very demand is selfish, and that irritates. Forbearance with reason is the antidote against it.

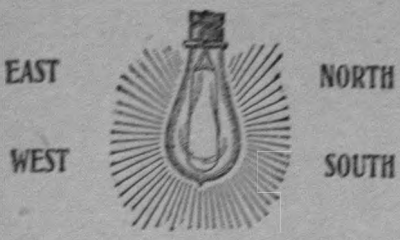
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8.06		Frederick	9.10	0.92	
8.90	0.14	Leona	9.52	0.93	
9.29	0.35	Lily Dale	10.35	0.94	
9.53	0.42	Cassadaga	11.09	0.95	
9.41	0.49	Nones	8.41	0.91	
9.48	0.57	Stonesville	9.24	0.94	
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9.45	0.48	Jamestown	10.40	0.90	
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11.20	8.26 Ar.	Titusville	8.30	0.46	
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## LIGHT FROM EVERYWHERE



This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

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Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUBL. CO., LILY DALE, N. Y.

A correspondent at Vicksburg, Mich., sends the following: "At a business meeting of the First Spiritual Society of Vicksburg, the following delegates were elected to attend the State Convention at Lansing, August 16: C. E. Dent and G. A. Smalley, with Mrs. Cora Williams and Mrs. J. Lennon as alternates. Among the new arrivals at the camp ground are Mr. and Mrs. John Stillwell of Lawton, Mr. Ray of Coloma, Mr. and Mrs. Sprague of Jamestown, N. Y., Mr. and Mrs. Chas. Nesbitt of Schoolcraft, who are occupying the McNeil cottage, Mr. Eastman and wife of Flowerfield, Mrs. Abbott of Rome City, Mrs. Alexander and daughter of Prairie Ronde, Mr. Dewey, wife and daughter of Schoolcraft, Mr. Osborn and wife of Decatur, Mr. Fred Hughes of Adrian, and Mr. Levi Wood of Kalamazoo. Dr. C. J. Barnes of Chicago, is giving some fine seances. His trumpet seances are an attractive feature."

Laura Matlock, Secretary, Grand Lodge Spiritualist Camp Association, writes: "Our camp at Grand Ledge, Mich., opened very auspiciously on Sunday, July 31st with Oscar A. Edgerly as speaker. Mr. Edgerly's guides have given during the last week a series of six lectures all of which proved eminently interesting and instructive to our people. On Thursday August 4th, Dr. Edson A. Titus of Hamilton, Ont., gave an address which was well received. George Kates and wife began a week's engagement on Sunday, Aug. 7th. We have been also favored with the presence of Mr. George A. Letford the famous "drummer" medium, who has given some exceptionally fine tests from our rostrum, the "honest kind" we are pleased to say. The attendance is excellent, every prospect of a very successful season. Mr. Oscar A. Edgerly is proving a very efficient chairman, and adds much to the general good feeling at camp. Mr. Edgerly solicits subscriptions for the Spiritual papers at most every meeting."

XXX writes from Chesterfield, Ind.: On July 31st, 6,000 people passed thru our camp gates. Mrs. Marion Carpenter lectured and gave tests at the day services. In the evening Harry J. Moore lectured and gave tests. On Aug. 7th Miss Lizzie Harlow spoke, followed by Frank Ripley, with lecture and tests, some of which were marvelous, the correspondent asserts. Mrs. Waite is also drawing great crowds, this correspondent assures. Furthermore that Mr. Ripley has been acting as chairman during the president's absence. Sunday is always a big day, and the mediums are doing well.

Mrs. B. C. Myers writes from Freeville, N. Y.: On Sunday Aug. 7th there was a large attendance at Freeville Camp, being the third Sunday of the four weeks session. Rev. N. F. Ravelin being the speaker both forenoon and afternoon and was listened to with great interest, proving himself a speaker of much ability. He will remain in camp until Sunday, Aug. 14th, when Mr. D. A. Herrick will begin his work which will continue thruout the remainder of the camp. There has been a good attendance during the meetings and an increasing interest has been manifested, giving the management great courage to continue in their good work of trying to educate the people to the truths of Spiritualism. The workers tho few in numbers have been on the alert all the time to keep the interest unabated. Mrs. Mary E. Clark of Syracuse, has been

in attendance the past week and gave consolation to many who were thirsting for a word from their friends who passed "over the river." Mrs. Addie Cooper also of Syracuse, has been in attendance the entire time, giving readings, magnetic treatments and in all ways where she seemed to be most useful—also doing good work for the SUNFLOWER, distributing the papers and taking subscriptions for the same. Mrs. Lydia Maul who presides at the piano, enlivens the camp with her bright and sunny presence, as do many others who come and go at different times. Mr. and Mrs. Chas. Myers from Wisconsin, who were at the Camp the first two weeks left for their western home on Thursday, Aug. 4th, and will visit the Wonowoc camp in their native State before their return to their home. As constant change is the order of Nature, so is it at our camp, as the friends come and go, bringing us in contact with the many who by their smiling faces and hearty handshake give us a desire to continue the work of Spiritualism at Freeville camp.

Mrs. Stoddard-Gray, who for 20 years had been a medium, died in her home, 331 West 57th street, New York City, August 3rd. Mrs. Gray was stricken at a seance at which there was a big attendance. After she was stricken Mrs. Gray was put to bed and the seance came to an end. No medical attention was given to her at first, and when a woman doctor, one of Mrs. Gray's own flock, was called in the noted medium was dead.—Light of Truth.

D. A. Herrick serves Island Lake, Freeville, N. Y., and Grand Ledge Mich., camps as speaker this year, and will be at Lily Dale from Aug. 8th to 12th. He is making dates for coming years. Societies wishing his services, address to 269 N. Ionia street, Chicago.—X.

Our Correspondent at Vicksburg, Mich., sends following addition notes of the camp there: Times are lively at the camp grounds this week, and new campers are arriving daily. Seventy five are now living on the grounds, and a crowd of seven hundred attended the Sunday meeting. B. W. Sprague of Jamestown, N. Y., lectured both morning and afternoon. Wednesday was children's Day, and all the little folks were cordially invited to come. The day was devoted to their entertainment, and Mrs. Sprague talked to them in the afternoon. Thursday and Friday Mr. Sprague again occupied the rostrum. Among the mediums now on the grounds, are Chas. J. Barnes and Mrs. Hamilton Gill of Chicago, Mr. Friedman, the famous Australian healer, and Mr. Geo. Letford of North Carolina, known as the "drummer medium." Word has been received from Harrison D. Barrett that he could not fill his engagement here this season, but the Rev. Thomas Grimshaw, of St. Louis, Mo., has been secured to fill his place. Mr. Grimshaw is a most excellent speaker, and gives the best of satisfaction everywhere. He will lecture Saturdays at 2 p. m. and Sunday at 10 a. m. and 2 p. m. Also Monday and Tuesday afternoons. His lectures will be followed with tests by Geo. Letford of North Carolina.

Another Correspondent at Vicksburg (Mich) Camp Meeting, writes: Sunday August 7th was a big day at the Vicksburg (Mich) Camp Meeting. Trains from the east and north brought large crowds in the morning which were augmented thru the day. E. W. Sprague of Jamestown, N. Y. lectured at 10 A. M., his subject being "Spiritualism Christianity and Materialism Compared." He is always a forceful and logical speaker, but Sunday morning he was at his best, and all who heard it pronounced it a masterpiece.

He occupied the rostrum again in the afternoon, using for his subject: "Spiritualism a Science," quoting extensively some of the worlds most respected authorities, such as Crookes, Wallace, Zollner, Flammarion and others. Mr. and Mrs. Sprague have served this camp many times, and always with perfection, and these two lectures of Mr. Sprague are to be classed among the best of his efforts. Mrs. Sprague followed the morning lecture with messages and Mr. Sprague gave them in the afternoon. Every test was recognized and acknowledged, and served as proof in support of the claims made in the lectures. The services were enlivened

with sweet music by our vocalist Mrs. Flora Russell of Alliance Ohio, whose sweet voice has charmed the Vicksburg audiences for four successive seasons. She was assisted by Miss Grace Giverson who sang a solo, Miss Amy Pellett acting as accompanist. One thousand people were on the grounds and the auditorium was packed to the doors. Saturday evening a social dance was indulged in, the Alexander family of Schoolcraft, furnishing the music. Since the auditorium has been remodeled it makes an ideal place for dancing. Wednesday was children's day. All children were present, many taking part in the services. The music, recitations etc. by the children were lovely and were highly appreciated by the older ones. Mrs. Sprague presided and several gave short talks to the children. After the services were concluded, Miss Fraser lead the children to the restaurant and treated them to ice cream. It was an enjoyable day for the children of the camp.

Friday August 12 is N. S. A. day, E. W. Sprague and wife will have charge of the services. Campers are all the time coming and going, consequently the personnel of the camp is constantly changing. Prof. H. D. Barrett has cancelled his engagement here and Rev. Thomas Grimshaw, of St. Louis, Mo. who has been engaged to fill the vacancy will arrive Friday the 12th inst. All are looking forward to his coming, with happy anticipations.

A corres. at Unity Camp (Lynn, Mass.) writes that pleasant weather and large attendances are making the camp interesting. Mrs. Cora L. V. Richmond has been inspiring her audiences with fine lectures, while Mrs. Julia Davis, Mrs. Annie Coggeshall and Mrs. Jas. Smith have been giving tests. The musical program too has been an exceptionally fine one.

H. B. Hammond, president of the Heuvelton, N. Y., Spiritual Association writes: The people of this city and vicinity were recently given a treat by Mrs. Tillie U. Reynolds, second vice-president of our State Association, who spent two evenings with us at the home of Mr. Elmer E. Best, who kindly threw open his doors to the public, and a goodly number responded to the invitation to avail themselves of the opportunity to learn something of the knowledge and aim of Spiritualism. We are glad to say that all were well pleased with Mrs. Reynolds, and her mediumship. Our local society wishes to thank Mrs. Reynolds for coming to us, and all extend her a cordial invitation to come here again, we hope in the near future.

## How to Walk in the Light.

Walking in the light means to see beyond the effects of things. By overcoming the animal in our consciousness we come en rapport with the spiritual—each according to the special imperfection conquered. The greater the struggle the greater the light engendered and the more penetrative in that direction. And the more such imperfections we overcome in self the more interesting life becomes, for each such combat opens a greater vista of the interior life to our vision; and as humanity constitutes nature in the abstract, we have walking examples before us constantly from which to study or observe. When men and women mirror themselves to us in mental pictures of what they carry in their vibration, or inspire us of what they are in spirit, we are walking in the light.

## Inspiration Proved True.

How to live a thought or an inspiration means to exemplify it. When warning against selfishness or jealousy it means that we are to overcome those unspiritual emotions first to show how it is done. Such is being true to self. And until we have overcome it, the same inspiration will return. This is due to the "cause upon us." As soon as exemplified, however, which also means that the truth has been digested, we receive the next in order—a new light or "more light," either on the same subject or something higher. We must live up to what we teach or we get no more. Individual progress depends upon our being true to self.

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## CAMP MEETINGS.

CITY OF LIGHT ASSEMBLY—Lily Dale, N. Y., July 15, to September 4.—Mrs. Pottingill, Lily Dale, N. Y.

LAKE BRARY, OHIO.—July 8 to September 4. A. G. Keck, secretary, Akron, O.

CIRCLE OF LIGHT, Williams Bay, Wis., June 1 to October 1, J. P. Cooke, secretary, Williams Bay.

CHESTERFIELD, IND.—July 14 to Aug. 28, Flora Harden, secretary, Anderson, Ind.

MT. PLEASANT PARK, Clinton, Ia.—July 31 to August 28, Mollie B. Anderson, secretary, Clarksville, Mo.

MAPLE DELL, O.—July 24 to September 1, Lucy Kling, corresponding secretary, box 45, Mantua, O.

UNITY CAMP, Bangus Centre, Mass.—June 5 to September 25, Mrs. A. A. Averill, secretary, 42 South St., Lynn, Mass.

FREEVILLE, N. Y.—July 23 to August 22, W. W. Kelsey, Pres., Cortland, N. Y.

LAKE PLEASANT, MASS.—July 31, continuing 30 consecutive days, A. P. Bilan, secretary, 61 Dartmouth St., Boston, Mass.

FOREST HOME, MICH.—July 30 to August 22, Mrs. E. Eastman, secretary, box 59, Manassas, Mich.

DELPHOS, Ks.—August 5 to August 22, I. N. Richardson, Secretary, Delphos, Ks.

GRAND LEDGE, MICH.—July 31 to August 28, J. W. Ewing, secretary, Grand Ledge.

ISLAND LAKE, MICH.—July 10 to August 31, H. R. Lagrange, secretary, 84 E. Montclair St., Detroit.

HARMONY GROVE.—July 17 to July 31, P. C. Foster, secretary, Becondido, Cal.

ONNET.—July 24 to Aug. 28, Secretary Onnet Campmeeting, Onnet, Mass.

FRANKLIN, NEB.—July 29 to August 15, D. L. Haines, secretary, Franklin, Neb.

NEW BRA, OREGON.—July 2 to 26, George Lazelle, secretary, Oregon City.

Waterloo, Ia.—Aug. 21—Sept. 11, M. G. Duncan, Marshalltown, Ia.

WONOWOC, WIS.—Aug. 4—22, Miss Gertrude Spooner, Wonowoc, Ia.

Lake Senapee, N. H.—July 31 to August 28, Lor. Worthen, Sec., Hillsboro Bridge, N. H.

Ottawa, Ks.—Aug. 20 to 30, Jacob Hey, Sec., Carbondale, Ks.

Camp Progress, Mowerland Park, Upper Swampscott, Mass.—June 5 to Sept. 25, Mrs. H. B. Gardner, secretary, 243 Lafayette St., Salem, Mass.

Niantic, Conn.—June 20 to Sept. 12, Geo. Hatch, secretary, S. Windham, Conn.

Vicksburg, Mich.—July 31 to August 22, J. Fraser, Manager, Vicksburg.

Winfield, Kansas.—July 16 to 26, Mrs. M. Gates, 133 S. Manning St., Winfield.

Ashley, O.—Aug. 7 to 28, W. P. Randolph, secretary, Ashley.

Parkland Heights, Pa.—July 3d, to September 4th.—Address, Elizabeth M. Fish, Sec'y., Parkland, Eden P. O., Pa.

Edgewood Camp, Wash.—July 31—Aug. 23—J. W. Smith, 1115 N. Pitt St., Tacoma.

Hasket Park, Mich.—July 30—Aug. 28, J. D. Richmond, St. Johns, Mich.

Southern Cassadaga, Lake Helen, Fla.—Feb. 1st to March 25th, Mrs. J. D. Palmer, Corr. Sec., Willoughby, O.

Ocean Grove, Harwichport, Mass.—July 10th to 24th, H. Bearse, Harwich, Mass.

Queen City Park, Burlington, Vt.—July 31st to Sept. 4th, Dr. A. Smith.

Temple Heights, No. thport, Me.—August 13th to 21st.

Vernon Park, Me.—August 7th to 26th, P. W. Smith, Rockland, Me.

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## AFTER DEATH WHAT?

(Continued From Page 1.)

In spite of this marvelous system of 'critical points' which affects man, and everything he senses, or of which he can conceive, yet man has persisted in picturing life after death as just a continuance of his present experience, but with a few pleasing changes. And there has been little or nothing in 'spirit return' to correct this impossible conception. If we are seeking a truthful answer to our question "After death—what?" we must begin by acknowledging the physical consequences that will follow death, and therefore affect man in all his surroundings.

First, the atmosphere amid which spirit man lives, moves and has his being is quite different to ours. The air mortal man breathes is as well known, and has been as carefully studied as the more solid planet it surrounds and penetrates. Man weighs, measures and analyses it. Its various gases he separates, and at his will reduces them to liquid and solid form. But in any such changes they become unlivable for him, and apart from the necessities of his life. The air must be sufficiently condensed or he cannot breathe it. A certain number of feet above him it is so rare that he gasps, and bleeds to death. This air, so essential to his life, contains one and perhaps more actual poisons such as carbonic acid. Yet this is essential in its minute quantity from his cradle to his grave. But it also contains solids. Man himself, and also the planet, has only to become sufficiently broken to pieces to become dust, and float in this wonderful atmosphere. Almost everything of which we can conceive, including living beings are found in this atmosphere, and the nearer the earth the more of them there are. And the further outward you travel the fewer you find.

The point to notice here is that the some of this atmosphere is positively injurious, yet a great deal of it, that is to say much more than the mere nitrogen, oxygen, argon etc. is absolutely necessary if the planet is to continue to be the abode of living beings. Some years ago a terrific volcanic explosion from Krakatoa so filled the atmosphere with broken up planet that for several years the sunsets were gorgeous beyond the experience of any then living. In other words, there was more dust than usual, and perhaps of a different kind, in the atmosphere, and man had, therefore, more of it to breathe into and out of his lungs. But the earth itself is a living being, just as dependent upon this atmosphere, and the dust in it, as man himself. There must be dust in this atmosphere or both man and planet would go to pieces. Tyndall taught us long ago that every drop of water collects round a particle of dust. Water and dust thus float in our atmosphere, and some day fall as rain, without which the planet, and all things thereon and therein would presently perish. Without this dust the water, instead of falling as rain drops, would crash down as cloud bursts, which would wash all soil, and every trace of animal and vegetable life down into beds of our present oceans. That shows the importance of dust to the planet itself. Take it away and man's senses would become impossible, and he would drift into impotency. Everything he sees, smells, hears, touches, is just movement of these broken fragments of matter, which we call 'dust' for want of a better name. A little of this dust floating in the atmosphere, just hits against a certain nerve and he exclaims "what a beautiful sunset." He calls the sky blue because the dust in it hits his eye, and refracts certain energies by which the sun keeps in touch with his subjects. But those energies are embedded in dust before man recognises them. Everything he calls color, be it beauty or ugliness, is merely an effect on certain of his nerves, produced by a combination of sun's ray and dust in the air. Every mortal is attracted or disguised by color. The bloom on the maiden's cheek—the beauty of the flower—the verdure which bedecks nature, all depend on the dust in the atmosphere. So while we do not say with the Bible that man is made of dust, we do say that without dust man would be a very different being.

(To be Concluded.)

## CHROMOPATHY.

Or Healing by Light and Color, Delivered at Lily Dale, N. Y. by W. J. Colville.

(Given extemporaneously.)

The radiant sun dispenses light From forth its central perfect sphere. Pure white the primal ray must be, But when it is revealed here Then three bright primaries we trace—Red, blue and yellow make display, Strength, wisdom and the moral force Which drives discordant thoughts away.

Red typifies the external world, While yellow typifies the mind. Blue leads our thoughts to higher realms

Which ethical expression find, But when the light again we trace, Made manifest thru Spectrum fair, Then seven bright hues at once appear And each has some high part to bear. Red standeth first, where Adam stands, The primal man who comes to earth Beginning life with the Note A, Just conscious of his outward birth. Red—courage, strength, the power of will.

And radiant love will soon proclaim. It stimulates, doth energize, And puts all sluggishness to shame, Red, in the chromopathic scale,

Like the first note in music's tone, Can lift our natures from despair, And make the joys of nature known. For if despondent or afraid,

Or veiled in shadow you may be, The red ray lifts you from that gloom, And antidotes despondency. Red conquers all rheumatic pain,

And sets the circulation free, Accelerates the beating heart, And brings the pulse to harmony. This is the stimulating force,

Which doth to outward states belong, But we must leave this first domain

When intellect is growing strong, The second note in music's scale B—shineth with an orange hue. The red now seeks to be combined

With yellow, and when we pursue How Notes and Colors correspond The amber or the orange light,

Doth signify the powerful mind Where courage, strength, and will unite Expression in one ray to find.

With intellect set fully free, Which yellow most doth manifest The third in the progressive scale Suggests the thought of mental rest.

When light thru orange glass doth stream It stimulates, but leads us on,

To where we work with nerve and mind Until life's nobler heats are won. And when the perfect yellow gleam

That teaches wisdom, shineth clear Thru chromo lens or thermolune We are inducted to that sphere

Where nervous rest with mental work Can be combined in Wisdom's way.

This is the golden light made plain, The symbol of triumphant day. Note D with color green we know

Means adaption to all states. Nostalgia it can drive away And open many unknown gates. The flashing forth of emerald light,

The color of earth's carpet fair, The hue of foliage which all trees Abundantly in summer wear,

Will shade, protect us, and remove All sense of loneliness away. Bright green, with useful ministry

Doth ever all around us stay. Blue, which the note E doth reveal, The color of the sapphire, sky,

Leads all our thoughts above the earth, And therefore brings tranquility. When fever rages thru the frame

Blue light will drive that discord far And helped to regulate the mind, And end the body's fatal war.

Then the note F, with indigo, Or purple, for its color bright Blends red with blue in royal robe

And puts all gloomy thoughts to flight. More active than the simple blue, Not so exciting as the red, 'Tis tonic and 'tis laxative.

Thus when its radiance clear is shed This combination which unites Two primaries that well agree

But differ widely in their work,— Sets us from nervous striving free. Then comes the seventh note termed G,

With violet radiance, beauteous, free, Revealing spiritual life, And leading us as tho by prayer,

To atmospheres, beyond all strife, From thoughts of earth and all it holds

To where the white lights of the soul Full soon its peaceful power enfolds. Rose pink, a graceful form of red

Speaks well of pleasant power, of youth. And in its bright and genial beams

Conveys large measures of the truth. But white like diamond radiance holds All meanings in its pure embrace.

And in the glory of its sphere All hues prismatic find their place. In rain-bow bridge, which legends say

Leads onward to Valhalla's peace Where Odin sits enthroned in bliss, Where pleasures ever will increase.

That fair tradition of the North Doth to the modern world convey This truth—that we must unify

All states of life in our own day. The finer forces operate Their grander potency everywhere.

Thus medicine on higher planes Works potent cures with forms more rare.

When drugs and surgery have failed Then light and color bring relief

And thru chromopathy sublime We find an antidote to grief,

May Doctor Babbitt's faithful work Spread o'er the earth and so increase That he, with many helpers true

May nearer bring the age of peace, While ministering to the mind

And to the body, with broad thought And its expression on the earth

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Which from the sunlight may be caught, And thru electric radiance clear This healing virtue is conveyed, Until the soul shall stand revealed Thru a pure body well displayed.

## DEMONISM OF THE AGES.

(Continued from Page 1.)

He then devotes twenty pages of his book to letters from obsessed persons. He also devotes several pages to what these demon spirits say about themselves, and the pleasures they take in fooling and tormenting others. These pages are much in line with Andrew Jackson Davis' book concerning the tricky, mischief-making, Diakka spirits that frequent ill-ventilated, pitch-dark seance rooms. The last portion of this book is decidedly optimistic, teaching of progress in the lower spheres and the rescue of those obsessed. This book, considering its size, matter and finish, is very cheap, being only \$1.00, postage 19c.

## Psychics.

Untidiness is often an effect of nervous troubles that impede mind concentration. Disorderly conduct arises from the same source.

What paralysis is to the body imbecility is to the mind—one caused by overindulgence in animal sensation, the other by too much animal emotion.

The moral fires which hold illuminated the path of the righteous and remind them to spur on, are the crimes of the unrighteous.

What fragrance is to the rose sympathy is to the heart—each beloved for its beneficence.

Aiding others in need generates a vibration that attracts aid when needed.

Appreciation of a virtue or gift in others depends upon its cognition in self.

There is a greater feeling of independence in humility than in any form of pride.

It may be never too late to mend, but it is better to mend before it is too late.

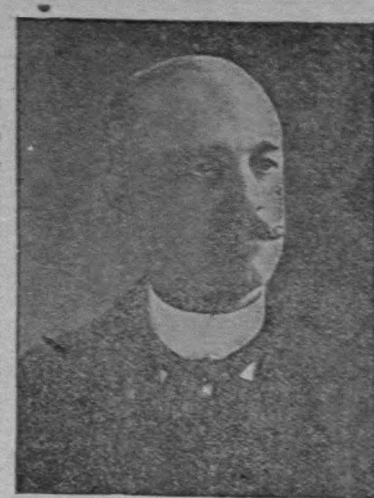
Obsession is unconscious guidance by any dominant idea, passion or mental vibration attracted by affinity.

## Lightning and How it Makes Glass Trees.

(From an exchange.)

Lightening, such as is seen during a thunderstorm, is the discharge of some of the electricity that has been gathered in the clouds by the wind driven particles of dust and vapor. There being no conductor between the earth and the clouds, and the electricity becoming powerful enough, it jumps thru the intervening air with enormous intensity in the form of a lightning flash. Many queer and apparently miraculous effects are often wrought by it, where it strikes, but none more curious than that frequently to be found after a flash has struck in sand. The close lying grains of sand obstruct the passage of the heavy current and are driven aside and intensely heated by it. The sand is generally more or less moist under the surface, however, and here the lightning finds a better conductor and branches out irregularly in all directions. The melted particles lining the path of its progress quickly harden into hollow glass tubes in the shape of an inverted tree, the trunk beginning at the surface and the branches extending downward for some feet.

These hollow glass trees have been carefully dug out by investigators, and found to be as described above. They may certainly be regarded as natural curiosities.



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John A. Hoover, Morristown, N. J., writes: I received the spirit photographs and there are two faces which I positively identify. One is that of an old gentleman who died with us four years ago, and the other that of Bessie E. Litchfield, a noble and worthy spiritualist of some years ago. Mr. John B. Keeler, my neighbor who sent you his photo to be operated upon, recognizes several faces, among them, that of his granddaughter.

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